

NATIONAL REGISTER  
LISTED

United States Department of the Interior  
National Park Service

JAN 17 2003

## National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A) Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-9000a). Use a typewriter, word processor, or computer, to complete all items.

### 1. Name of Property

Historic name CAMPBELL CHAPEL A. M. E. CHURCH

Other name/site number 005-0260-0174

### 2. Location

Street & number 715 ATCHISON STREET ☐ not for publication

City or town ATCHISON ☐ vicinity

State KANSAS Code KS County ATCHISON Code 005 Zip code 66002

### 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this XX nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property XX meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide XX locally. (☐ See continuation sheet for additional comments.)

Richard D. Parkhurst DSHVO NOVEMBER 25, 2002  
Signature of certifying official/Title Date

KANSAS STATE HISTORICAL SOCIETY

State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional Comments.)

Signature of commenting official /Title Date

State or Federal agency and bureau

### 4. National Park Service Certification

I hereby certify that the property is

Signature of the Keeper

Date of Action

- ☐ entered in the National Register. See continuation sheet.
- ☐ determined eligible for the National Register See continuation sheet.
- ☐ determined not eligible for the National Register
- ☐ removed from the National Register
- ☐ other, (explain:) \_\_\_\_\_

Name of Property CAMPBELL CHAPEL AME  
CHURCH

County and State ATCHISON COUNTY, KS

## 5. Classification

### Ownership of Property

(Check as many boxes as apply)  
count.)

- ☒ private  
☐ public-local  
☐ public-State  
☐ public-Federal

### Category of Property

(Check only one box)

- ☒ building(s)  
☐ district  
☐ site  
☐ structure  
☐ object

### Number of Resources within Property

(Do not include previously listed resources in the

Contributing	Noncontributing
1	
	buildings
	sites
	structures
	objects
1	total

(Enter "N/A" if property is not part of a multiple property listing.)

### Previously listed in the National Register

N/A

### Number of contributing resources previously listed in the National Register

0

## 6. Function or Use

### Historic Functions

(Enter Categories from instructions)

RELIGION: RELIGIOUS FACILITY

### Current Functions

(Enter categories from instructions)

RELIGION: RELIGIOUS FACILITY

## 7. Description

### Architectural Classification

(Enter categories from instructions)

LATE VICTORIAN: ROMANESQUE

### Materials

(Enter categories from instructions)

FOUNDATION: STONE: LIMESTONE

WALLS: STONE: LIMESTONE, BRICK

ROOF: WOOD: ASPHALT

Modern Movement

### Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

Name of Property

County and State

**8. Statement of Significance****Applicable National Register Criteria**

(Mark "X" in one or more boxes for the criteria qualifying the property for National Register)

- ☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history
- ☐ **B** Property is associated with the lives of persons significant in our past.
- ☒ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ **D** Property has yielded, or likely to yield, information important in prehistory or history.

**Criteria Considerations**

(Mark "x" in all the boxes that apply.)

Property is:

- ☒ **A** owned by a religious institution or used for religious purposes.
- ☐ **B** removed from its original location.
- ☐ **C** a birthplace or grave.
- ☐ **D** a cemetery.
- ☐ **E** a reconstructed building, object, or structure.
- ☐ **F** a commemorative property.
- ☐ **G** less than 50 years of age or achieved significance within the past 50 years

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**Areas of Significance**

(Enter categories from instructions)

ARCHITECTURE

ETHNIC HERITAGE

SOCIAL HISTORY

**Period of Significance**

1878- 1952

**Significant Dates**

1878

**Significant Person**

(Complete if Criterion B is marked above)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

UNKNOWN

**9. Major Bibliographical References****Bibliography**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS): Primary location of additional data:**

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ Previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # \_\_\_\_\_
- ☐ recorded by Historic American Engineering

Record # \_\_\_\_\_

- ☒ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☐ Local government
- ☐ University
- ☐ Other

Name of repository: \_\_\_\_\_

Name of Property CAMPBELL CHAPEL AME CHURCH County and State ATCHISON COUNTY, KS

## 10. Geographical Data

Acreage of Property LESS THAN 1 ACRE

### UTM References

(Place additional UTM references on a continuation sheet.)

1	1	5	3	1	7	7	0	0	4	3	8	1	4	6	0	3	
Zone	Easting				Northing				Zone	Easting				Northing			
2																4	

☐ See continuation sheet

### Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

### Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

## 11. Form Prepared By

Name/title SEE CONTINUATION SHEET

Organization \_\_\_\_\_ Date \_\_\_\_\_

Street & number \_\_\_\_\_ Telephone \_\_\_\_\_

City or town \_\_\_\_\_ State \_\_\_\_\_ Zip code \_\_\_\_\_

## Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

### Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

### Photographs

Representative **black and white photographs** of the property.

### Additional items

(Check with SHPO or FPO for any additional items)

## Property Owner

name CAMPBELL CHAPEL AME CHURCH

street & number 715 ATCHISON STREET telephone \_\_\_\_\_

city or town ATCHISON state KS zip code 66002

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Projects (1024-0018), Washington, DC 20503

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Campbell Chapel A. M. E. Church (c. 1878) is located at 715 Atchison Street in Atchison, Kansas. The church sits on a bluff overlooking the downtown business district and faces south. The one-story, red brick, gable roofed structure stands on an above-grade limestone foundation.

The church is an example of the Romanesque Revival style. This is a style that was used frequently for churches between 1840 and 1900. While the Campbell Chapel exhibits a straightforward and simple interpretation of the style, the building is clearly drawn from the Romanesque Revival tradition. The building takes the basic design component of the center gable and flanks the sides with pinnacles, a key feature of the Romanesque Revival. The building's semi-circular arches for the window and door openings are also a key feature of the style. While the use of corbeling and compound arches is retained, the building also incorporates these key design features of the Romanesque Revival style.

The church was stuccoed and painted white in 1919. A limestone staircase was added the building's facade in the 1950s. The lower portion of the large round arch window in the gable's facade was converted into an entry at this time. The basement windows and entry were obscured by the limestone, a new basement entry was created at the base of the new staircase. Many of the original 6/6 double hung, fanlight transomed windows were replaced in the 1940s with stained glass windows from another church. The original fanlight transoms were retained for the facade windows. The form of the window openings were not modified to accommodate the stained glass windows.

The facade of the building is marked a large arched doorway and a pedimented surround. The arched transom above the doorway is composed of two conjoined, transomed arched windows surmounted by a centrally placed oculus. The arch itself is outlined with oversized voussoirs that project from the building's surface. The pedimented surround has a wide projection from the building's plane, accentuating both the triangular shape of the pediment and the repetition of the triangular shape in the corbeled gable that rises above it.

Two round arched 1/1 double hung, stained glass windows flank the center doorway. As mentioned earlier, these windows retain their 1878 fanlight transoms but the stained glass windows were installed in the 1940s. These windows are accentuated with projecting, double round arch surrounds. The surrounds project from the building's plane and are accentuated by a keystone at each arch's crest and imposts at the base of each arch.

The gable facade is outlined by tall corner pinnacles and a corbeled cornice. Both elements maintain several planes and project from the face of the building. The pinnacles have a symbolic cross emblem that projects from the roofline of the facade and side elevations of the feature.

The east and west elevations on the main level are fenestrated with round arch stained glass windows. Each window bay is slightly recessed and outlined with an unadorned pilaster. A water table delineates the above grade foundation from the floor above. This section of the building is fenestrated with segmentally arched, 1/1 double hung, clear glass windows.

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Both the sanctuary and the fellowship hall downstairs are rectangular in shape. Inside the first floor entrance there were two identical parallel stairways on each side that led directly into the sanctuary. The ceiling of the sanctuary featured a round arch in the center which ran from end to end. It was papered or painted with a square design. Two huge chandeliers with one tier of six lights topped by another tier of four lights hung over the center aisle. Wooden pews ran the length of the aisle on either side. On the left side, at the front, three rows of pews ran perpendicular to the other rows. Two additional smaller chandelier-like lights adorned either side of the pulpit.

Beginning in the early 1950s, several interior and exterior renovations were made. In 1951, the ceiling in the sanctuary was lowered and a new sub-floor was laid. A new pulpit and choir stand was completed in 1954.

Originally the main congregational entrance to the church was located on the lower or basement level and, because of the narrow steep stairwells, was virtually inaccessible to persons with disabilities. Great difficulty was also endured when a funeral necessitated maneuvering a casket up these confining stairwells. Therefore a new handicapped-accessible entrance was constructed.

The new, second-level double doors in the front were incorporated where the center stained-glass windows were originally. There are sidelights to the left and right of these doors. Additionally, a limestone front was added to the façade with a cement exterior stairway. A black-painted iron railing runs along the stairs and the edge of the upper platform. In order to assure equal accessibility and to accommodate a maturing church population, a rear entrance with off-the-street parking was also designed and constructed.

Without disturbing the integrity of the sanctuary and the pulpit, it was deemed necessary to remove and fill in a window on the northwest rear corner in order to create this entrance. To facilitate this project, a large concrete retaining wall was built on the northwest side of the church and a smaller retaining wall was built on the northeast side of the church. The north area at the rear was filled with dirt, leveled and reinforced by these retaining walls, making it possible for the congregation to walk directly into the sanctuary. The parking area off the alley was covered with gravel. This work was completed in 1954. Members of the building committee were: Doris Smith; Arthur Bratton; Kathleen McNeal, and Elsworth Bolderidge.

New carpet and pews were added to the sanctuary in the late 1990s. The pews provide seating capacity for about 200 worshippers. The sanctuary walls and wainscoting are painted white. There are two small rooms on either side of the pulpit. To the left is the rear vestibule and to the right is a preparatory room for services. The choir loft above the rear of the sanctuary remains closed off; there are now old pews placed in the rear of the pulpit for the choir. There is some moisture damage to some of the interior plaster walls and ceiling tiles. A new heating and cooling system was installed in 2001.

The painted walls of the fellowship hall on the lower level are lined with windows. The floor is concrete and painted gray. Bathroom facilities and the kitchen in the fellowship hall have been updated.

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Prior to the 1950s, a parsonage was located on the west side of the church. A new parsonage was built on the east side. It is currently occupied by the pastor of Campbell Chapel and his family. The parsonage is not included as part of this nomination.

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Campbell Chapel A. M. E. Church (c. 1878) is being nominated to the National Register under criterion A for its historical association with the growth and development of the African-American (black) community in Atchison, Kansas, and under criterion C for its architectural significance as an example of a Romanesque Revival style church.

Organized during the post-Civil War period of dramatic political and economic change for blacks in this community, it was the first black church to be established in Atchison. It became a symbol of support and independence to newly emancipated black citizens earnest in their efforts to grow and prosper in their community. In this church, a small black congregation learned to work together as an autonomous element of society and meet the challenges of alienation, poverty, and racism. Campbell Chapel A.M.E. Church serves its congregation in the same capacity today; as a gathering place for worship and socialization.

From slavery to the present, the black churches served as community builders and service providers for blacks. The churches functioned not only as sites of worship services, but also as public meeting halls and community centers for a wide range of social activities. As such, they were an important lifeline. After the Civil War, they helped fleeing blacks secure housing and employment and took up the task of formally educating the newly freed slaves. In fact, many church halls became makeshift classrooms.

Almost all black churches had to serve a multiplicity of purposes in their early days in response to the hostile conditions of black life. So they not only provided a wide variety of services for the needy, but spiritual, moral and political leadership as well. In doing so, African Americans invested much time and many resources in building up their religious institutions. Black Methodists took the lead in creating totally independent black denominations. The first major black church was the African Methodist Episcopal Church. These independent black churches were largely limited to free states, like Kansas.

By 1870, there were 1,136 blacks in Atchison, working as unskilled laborers, on the railroad, and as domestics. Black farmers bought land from the government for \$1.25 per acre on the installment plan. At first, they lived in shanties, dugouts, and tents, usually near the railroads or near the river. Few whites welcomed them. In 1878, an Atchison newspaper reported there were forty blacks camped for the winter in shanties on the edge of the town. Frustrated with the burden of their poverty, the Atchison City Council finally passed an ordinance forbidding the landing of paupers at its river front docks. However, some Atchison residents continued to give them provisions, and in time, jobs.

The largest migration of blacks to Kansas was in 1878-79. Due to increasing economic and political oppression, thousands of poor blacks were motivated to leave the South. They were too poor to buy food or pay rent, and once they arrived in Kansas, they depended on local communities and Kansas Freedman's Relief Association for support. Some towns in Kansas became overwhelmed when hundreds of new immigrants arrived. Some were sick, unwashed and poverty-stricken, and these villages would impose measures to discourage them from staying. Some even



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refused to let boats and trains unload. So they moved on; first to Leavenworth, and then to Atchison.

As blacks worked to own homes and develop a sense of community, one street in Atchison became the dividing line of prejudice to keep blacks from joining the town's white society. This street was called Division Street even prior to the Civil War and remains so today. Blacks were to inhabit the northern part of the city; north of Division Street, where dirt roads and outdoor toilets remained long after the rest of Atchison was modernized.

A search of Atchison newspapers of the late 1800s indicates the African Methodist Episcopal Church was the first black church to be organized in this town. No black churches were noted to be in existence in the 1859-60 City Directory. In 1865, "colored" church services were announced at the corner of Third and Main Streets, the makeshift location of this new congregation above the Lane Livery Stable there. This congregation later bought land and built a frame church on a block near Seventh and Atchison in 1866. In 1873, the only "colored" church listed in the Atchison City Directory was the A.M.E. church.

Second Christian Church was founded in 1874. That group of worshipers purchased an old school building in 1879 to conduct their services. The Ebenezer Baptist Church was noted in Atchison City Directories in 1875, but it was not clear the congregation had a church building until 1877 when the Directory reported services were held in a frame building that later burned down in 1911. The Blade reported in 1878 a new Baptist church was to be built in North Atchison, but the location and the date to begin building had not been determined. Shiloh Baptist Church was organized in 1883 in an old brewery on Laramie Street and did not have its own church structure at that time.

A small congregation of the African Methodist Church was organized by Rev. John Netherson and J.K. Fisher in 1865, the year the Emancipation Proclamation was signed. The Atchison City Directory reported that "with commendable zeal," they had obtained space over the Lane Livery Stable on Third and Main and used this space for both church and school. This was the first colored school in Atchison as well.

A year later, nine church trustees purchased a lot from John M. and Eliza J. Price for \$250. The trustees who represented Campbell Chapel in this transaction on April 30, 1866 were: Nicholas Johnson, Gibby Burrell, Adam Walker, Nelson Hunt, Rev. Jesse Mills, William McKee, Alfred Barker, Caleb Paris and Fuller Carter. These men were all laborers except for a minister and a whip maker. Some had migrated to Kansas from Virginia and Kentucky.

They built their first church, a frame structure, on this lot at 715 Atchison Street that same year. It was anticipated at the time of the fund-raising this edifice would cost \$1400. Appeals went out to the public for funding assistance and construction was completed in 1866. This church burned to the ground on May 16, 1878. A Sunday School Convention of the Kansas Conference of the A.M.E. Church had just met there the day before. The fire companies

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responded immediately, but there was a scarcity of water and the structure was lost. The church had been insured by American Central Insurance for \$1100.

The congregation immediately set out to build another church and the first services were held in this present structure on Sunday, November 3, 1878. The Daily Champion referred to Campbell Chapel as "one of the neatest brick churches in the city." There were two services held on Sundays and a prayer meeting was held on Wednesday evening of each week.

Campbell Chapel was named after A.M.E. Bishop Jabez P. Campbell who was the presiding bishop at the time. The eighth bishop of the A.M.E. Church, Bishop Campbell worked to bring the new church's message to Africa and the West Indies in the 1870s. He served for twenty-seven years. The church was chartered as Campbell Chapel on October 31, 1878 with the purpose of public worship and the support of charitable, benevolence, educational and missionary undertakings. The five trustees were Jacob W. Starr, J. Rucker, Robert Hyston, George Ranson and Jesse Mills. They reported the value of the church to be \$5000.

In order to pay down the mortgage indebtedness, special events were held at the church. On May 29, 1892 the goal was to raise one hundred dollars for that purpose as two Missouri minister was invited to preach at two Sunday services. Fund-raisers were held over the years to cover the cost of repairs. Pledges and offering envelopes were also used to fund church repairs and maintenance. When the pastor wanted a parsonage erected, church members solicited contributions with \$5 coupon books.

A pep committee was appointed to arouse interest and enthusiasm in church work and stewards and trustees were challenged to be more attentive to the Board Meetings, to visit all members, and to consecrate themselves to greater and more effective work. By 1884, membership had grown to 325 congregants and Sunday school attendance totaled 100 members. Campbell Chapel thrived with revival meetings and lectures on divorce by guest speakers.

Choirs of the black churches in Atchison joined together to perform musical programs. Most of these events were shared with Ebenezer Baptist Church, the only other black church in the city for several years. Proceeds from a two-night musical event by Campbell Chapel and Ebenezer Baptist Church totaled \$42. Campbell Chapel even had an eight-piece orchestra in the late 1800s.

Sunday school classes memorized and recited Bible verses by the hundreds. Ten-cent masquerades, basket dinners and cakewalks added opportunities for socialization. Young people conducted prayer meetings and there were sewing circles. An aid society and women's circles were ongoing charitable organizations supported by Campbell Chapel.

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Late nineteenth century prominent church members included: Donald L. Stewart, physician; Leon Henderson, pharmacist; Lloyd Kerford, quarry owner and operator; J. T. Miles, mortician and owner of a funeral home; and Carrie Kerford, teacher, grocery store owner and newspaper correspondent.

Today, Campbell Chapel continues to take its place as a prominent part of the lives of black families in Atchison. Many of the same worship and social activities still occur presently. Black churches in Atchison seek opportunities to worship together and share various musical and charitable events.

The church is an example of the Romanesque Revival style. This is a style that was used frequently for churches between 1840 and 1900. While the Campbell Chapel exhibits a straightforward and simple interpretation of the style, the building is clearly drawn from the Romanesque Revival tradition. The building takes the basic design component of the center gable and flanks the sides with pinnacles, a key feature of the Romanesque Revival. The building's semi-circular arches for the window and door openings are also a key feature of the style. While the use of corbeling and compound arches is restrained, the building also incorporates these key design features of the Romanesque Revival style.

The Romanesque Revival style has its roots in medieval ecclesiastical architecture. In America, large scale public buildings and religious institutions were constructed in the revival style. While not as frequently used for ecclesiastical architecture as the Gothic Revival style, the Romanesque Revival is part of the nineteenth Picturesque movement. Marcus Whiffen writes that "many American architects were happy to find that Romanesque was free from the peculiar difficulty of Gothic which had led the English architect John Nash to exclaim, *I hate this Gothic style; one window costs more trouble than two houses ought to.*" (Whiffen, pp. 61- 63)

In its medieval form the Romanesque style based itself in Roman Classical architecture, stretching the verticality of the classical forms. The major characteristics of the style are round-headed arches and simple geometrical classical forms, and thinly attenuated shapes that reach into the sky.

American architects Richard Upjohn, James Renwick, Henry Austin and Leopold Eidlitz all worked in the Romanesque Revival style. Their designs often included round-headed openings, tall towers and arcaded corbel tables. The most familiar Romanesque Revival building in this country is James Renwick's Smithsonian Institution (c. 1848-1849), which is prominently located on the Mall in Washington, DC. In the Smithsonian example, the style is applied in a picturesque manner with asymmetrically arranged masses and towers.

The selection of the Romanesque Revival style by the Campbell Chapel A. M. E. Church congregation for its new church seems very natural. The style had been used in this country since the 1840s for many prominent religious structures. Since many of the congregants were emigrants from the south, it is likely that the idea of what a church should like was influenced by the parish church architecture and urban ecclesiastical architecture of the south.

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Over the years the buildings has been modified, its brick walls and limestone foundation were stuccoed in 1919 and a limestone basement vestibule was constructed in the 1950s. However, the distilled sense of the Romanesque Revival style remains intact and clearly visible.

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**MAJOR BIBLIOGRAPHICAL REFERENCES: Books, articles and other sources**

African Methodist Episcopal Church Sunday Bulletin, 1921.

American Guide Series: Kansas: A Guide to the Sunflower State. New York: Viking Press, 1939.

Annual Report: Campbell Chapel 1980-1981.

The Atchison Blade: June 16, 1865; November 7, 1878; December 2, 1878; November 19, 1897; November 26, 1897; December 3, 1897; December 24, 1897; January 15, 1898; February 2, 1898.

Atchison City and Business Directory for 1870-1: A Brainerd, Compiler and Publisher.

Atchison City Directory and Business Mirror for 1865: Matthew Quigg, Publisher and Compiler.

Atchison County, Kansas. Abstract of Title to All of Lots 10 and 11 in Block 97 in Old Atchison, City of Atchison.

Atchison County, Kansas Genealogical Society. 1865 Kansas State Census for Atchison County, Kansas.

Atchison County Kansas Genealogical Society. 1875 Atchison County, Kansas Census.

The Atchison Daily Champion: August 2, 1865; May 3, 1866; November 7, 1869; November 10, 1869; November 21, 1869; January 27, 1870; November 24, 1878; Wednesday, May 25, 1892.

The Atchison Daily Champion and Press: March 9, 1870; March 31, 1870; April 2, 1870; April 5, 1870; April 6, 1870; April 7, 1870; April 12, 1870; April 16, 1870; April 19, 1870; April 29, 1870; May 26, 1870; June 10, 1870; July 9, 1870; August 4, 1870; September 20, 1870; May 18, 1878.

The Atchison Daily Globe: "Captain J.K. Fisher Dead." March 21, 1910.

The Atchison Daily Globe: "Campbell Chapel AME Church." October 26, 1984.

The Atchison Patriot: November 2, 1878; November 21, 1878.

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Campbell Chapel A.M.E. Church. "Souvenir and Official Program of the 20<sup>th</sup> Annual Session of the Nebraska Conference of the African Methodist Episcopal Church." October 2-6, 1940.

Campbell Chapel Minute Book for Church Conference, October 25, 1937.

Charter Campbell Chapel A.M.E. Church of Atchison, Kansas 1992 (Rechartered).

Directory of The City of Atchison. 1859-60, 1873, 1875, 1877, 1884.

Genealogical and Biographical Record of North-Eastern Kansas. The Lewis Publishing Company: Chicago, 1900.

Hunter, Etta: "Early History of Campbell Chapel." Campbell Chapel A.M.E. Church Souvenir and Official Program of the 20<sup>th</sup> Annual Session of the Nebraska Conference of the African Methodist Episcopal Church: October 2-6, 1940.

Leavenworth Times: In Search of the American Dream: Blacks Among the Early Pioneers in Kansas. February 5, 1984.

The Kansas City Call: January 11, 1924; March 14, 1924; March 24, 1924.

The Little Globe: May 17, 1878.

Whiffen, Marcus. American Architecture Since 1780: A Guide to the Styles. Cambridge, MA: MIT Press, 1992.

### Verbal Boundary Description

The nominated property is located on All of Lots 10 and 11, in Block 97 in Old Atchison, Atchison County, Kansas. The property is bounded to the south by Atchison Street and by adjacent property lines on all other sides.

### Boundary Justification

The nominated property stands on a portion of the land historically associated with the church.

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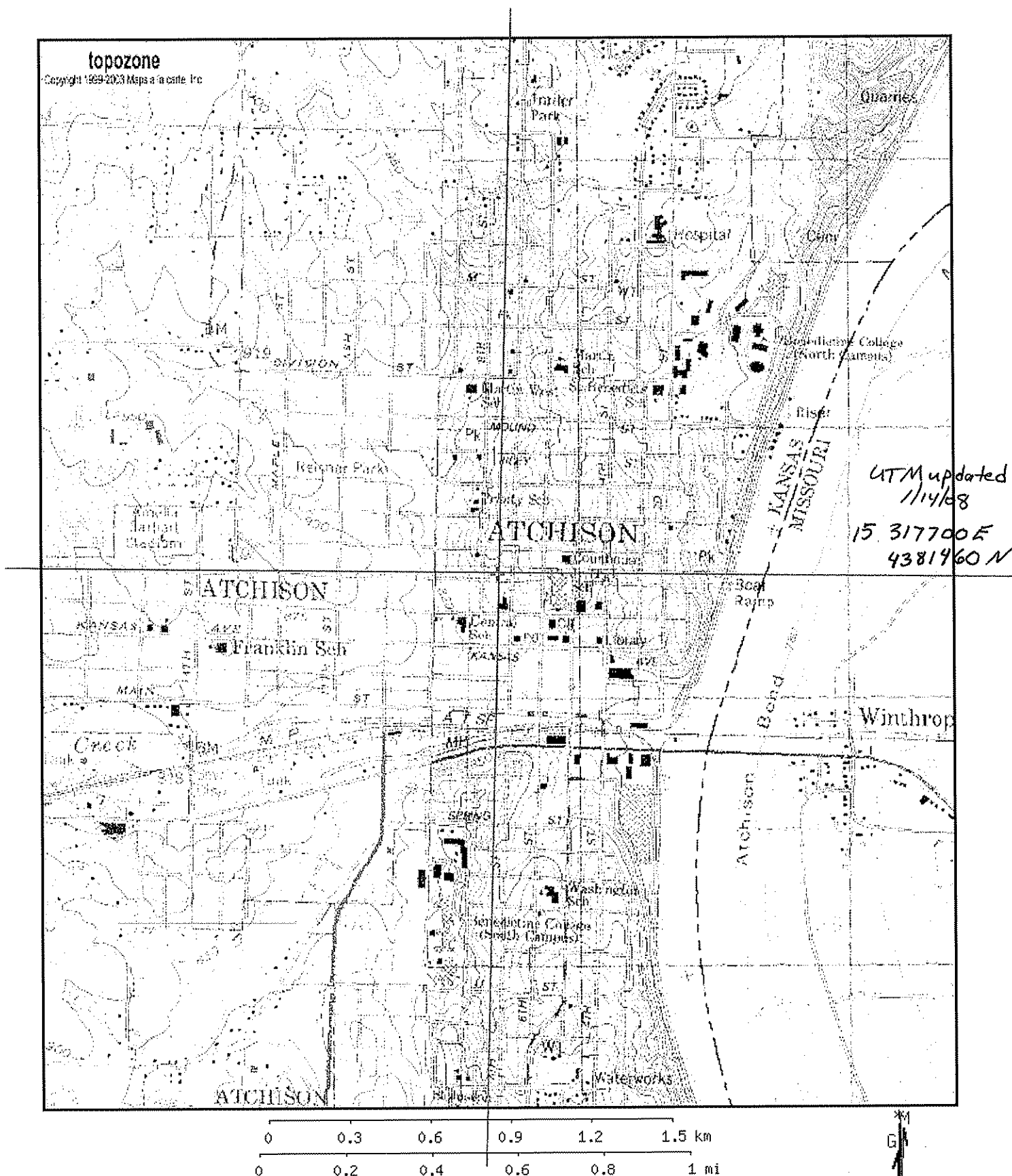
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Campbell Chapel AME Church  
Atchison